

## AMONG THE MONGOLS

PRIMITIVE METHOD OF GRINDING WHEAT AND MAKING BREAD.

Travelers Are Urged to Exercise Their Arts and Write Charms for the Cure of Disease.

A GROUP OF SPEECHMAKERS

A NATIVE ORACLE WHO WOULD FIGURE WELL IN VAUDEVILLE.

The Funeral Among Mongols Is a Cheerful Function on Account of Gifts Received by Family.

"Among the Farthest People." Copyright by W. C. J. Reid.

From now on the Mongols of this region seemed to have more resources for food than those farther west, the country being intersected with numerous good trade roads so that what could not be locally grown could be procured from the numerous trading caravans passing from Lan-Chou, Kung-Chang, Titao and other important towns. In addition, the increased fertility of this country admits of successful cultivation in the summer months, when excellent crops grow very rapidly. The soil, which is composed of black, sandy mold, and numerous loess deposits in the valleys, is fertilized alternately by the rains and the semi-tropical heat of summer, not less than by the numerous streams which wind through every part of the district. We learned that barley and other grain sown in April is gathered in July, which forms a supply sufficient to last them over for a year, although if the natives were not so indolent they might easily gather another crop before the winter season set in. Their method of making the flour consists in exposing the grain to the heat of the sun, after which it is put into a mortar and cleared from the chaff, which, with their primitive utensils, requires considerable time and trouble. The grain is then pounded a second time, and when thoroughly cleared it appears white and of about the coarseness of gunpowder. After this stage it is stored away in bins and is ground to greater fineness until it is wanted for immediate use, when it is washed, drained through a sieve until it has swelled a little, pounded in a mortar and reduced to flour. Aside from meat, this forms the principal article of food of the natives, being made into a sort of pudding or paste called tcha, mixed with herbs and butter and eaten with a sauce composed of dried fish, reduced to powder, to which a little spice or arret is added to give it an agreeable flavor. At mealtime the guests assemble round the dish, and each in turn takes a lump of the doughy mixture, molds it between his hands until it forms a sort of bowl, dips this improvised utensil into the sauce and then very conveniently, to reduce the labors of housekeeping, swallows his dish. From what I observed of the domestic customs of the Mongols east of Duun-Ko, he does not seem to possess the same fascination for them as among the Tibetans; one sees it rarely in use, and then only on festive occasions, but the change is by no means for the better since intoxicating liquors are consumed in large quantities. In fact, drunkenness seems to be the customary state of many of the head men of the villages and encampments.

During an evening spent near a village, several natives, mostly women, came to us for medical treatment. Medicine they refused with contempt, but they begged us to write charms, one to make her husband, who intended to beat her, change his mind; another to procure a husband for her daughter. In fact, we eventually discovered that physician in this instance not only meant treating bodily ailments but likewise proving one's self, in addition, a magician, soothsayer, diviner, judge and general jack of all trades. To each of these patients we gave a small quantity of water and said: One man who was troubled with sore eyes promptly bathed the afflicted parts, finding them smart he considered himself cured, and forthwith announced to the wandering group that he had seen me make symbols on a piece of paper, wash the writing in water and drink when he used the liquor he was entirely cured. This fulsome gratitude drew upon us most unpleasant intonations; mothers brought to us children in so disgusting a state that we could not look upon them without horror; in vain did we try to turn them off, they only became more importunate and crowded round with plaintive howlings, compelling us to go through the numerous of examining the miserable beings for whom they solicited aid. We could do no better for them than to recommend allopathic acquaintance with water and cleanliness, but this simple remedy they despised and would not be content with anything short of the marvelous. Their total lack of cleanliness is no doubt the cause of the chronic ophthalmia and other disorders with which the natives of this district are afflicted—the only wonder is that they are not swept away entirely by pestilential ravages.

The road to Kiang-chen skirted the foot of the mountains up the left bank of the Ka-gol, and in the latter part along the banks of the Tungstata and Chan. The country now becomes more thickly populated than before; we were hardly ever out of sight of encampments or small villages, while numerous herds of yak could be seen grazing in the valleys, where the herbage was very luxuriant, the green shoots peering above the snow and producing the singular effect of temperate fertility in the midst of Arctic winter. Kiang-chen itself was a miserable little village of sixty small stone dwellings, occupied by a few Tibetans and settled Mongols, while in the courtyard between the adobe walls the nomads had erected about half as many tents, enjoying all the pleasure of nomadic life, with some of the security of a town. The head man visited us shortly after our arrival, taking the precaution to ingratiate himself in our favor by sending a messenger beforehand with a present of several pairs of butter milk and a small quantity of boiled mutton.

A FLOOD OF ORATORY. On arriving in our presence this unprepossessing ambassador calmly took several swallows of the liquid and bit off a large piece of the mutton in order to show that they were not poisoned, and then made a speech that took a good half-hour in delivery, wherein he pronounced a lofty eulogium on the head man, his master, giving us a complete resume of his life's history, his many encounters with brigands in the surrounding district, and finished off with the delight he experienced at receiving a visit from such illustrious "princes" as we certainly must be. His speech being over, he stuck out his tongue an infinite number of times, abased himself to the ground and threw handfuls of dirt all over himself, until covered with mingled dirt and confusion he sat down, and another illustrious sight

proceeded to unloose an avalanche of extravagant welcome. These long-winded speeches were, to our dismay, followed by a third, then a fourth, and we were mutely wondering if this verbal torrent would ever cease, when the arrival of the head man himself, in all his pristine splendor, brought an end to these apostrophes.

We found him to be a well-built man of about forty, with a pleasing cast of countenance, and with unmistakable pretensions of cleanliness, which was enough in itself to commend him in our eyes, and having gathered with liveliest satisfaction the account of our journey through the country he spoke in somewhat the following terms:

"I thank you for the favor you have done me in coming to my country. Never has a white man been here before, and I believe their coming will bring us good fortune. The rich men live far from here (meaning the Chinese traders of Lan-Chou, etc.) and I wanted some of them to come to trade in my territory. In vain, however, but now we shall see. You, who are great princes, will use your efforts when you go among them and then all will be as we shall wish."

Being assured of our good intentions in this direction his talk became more personal, and we instantly discovered that he was not governed by any feelings of modesty, but launched out into praises of his own person, dwelling more particularly upon his greatness and prowess, which made the previous laudation of his ambassador seem tame in comparison. On leaving, however, he sent us a further present of two sheep, and also offered of his own accord to provide us with guides for several days' journeying; this was a truly agreeable surprise and proved that his protestations of good will and friendship were sincere. He further acquainted us with the fact that in his village lived a famous diviner and that it would be profitable for us to secure his services. Finding that we did not show enthusiasm at this hint, he must have taken matters into his own hands, for returning from a little excursion through the town, we found seated before our tent a man in a mask, who was cutting antlers all over the place to the great enjoyment of numerous spectators, prominent among whom was the chief himself.

A MONGOLIAN SOOTHYSAYER.

Of all the grotesque figures we had ever seen this was the most singular. His dress was composed of a sort of net made of interlacing pieces of colored cloth which enveloped him from head to foot; from his girdle was suspended a fringe, or kilt, of bones, attached to which were small bells that jangled furiously in accord with his wild gyrations, while to crown all, his head was covered with a mask which was a wonderful thing to behold, for no other reason than that it could not have a certain amount of respect for the intelligence of the individual who could contrive such an object. Leaping and dancing before us in a vigorous manner for half an hour, he drew from his girdle a small box and dice, and by throwing these on the ground and consulting the infallible oracle which their position denoted, he answered glibly all questions which were put to him, the answers to our own being exceptionally satisfactory, as, doubtless, the clever rascal had an eye to future emolument. During this operation he gave vent to an occasional funny remark, or humorous saying, if one could judge from the broad grins and bursts of laughter with which it was received, and the performance was, of course, wound up with "a collection," to which we had the honor of being the first contributors.

In many of the Mongol villages and camps henceforth we saw many of these curious figures. We were never able to gain any accurate information concerning their real official position, although they seem to be in great favor with the natives themselves. They are known as na-na-quas and their duties seem to be semi-religious and semi-official. This last assertion is derived from the fact of our having seen on various occasions one of these "masks" belaboring various individuals with a whip, to the evident satisfaction and hearty ejaculations of approval of the bystanders. It may be therefore assumed that the na-na-quas, notwithstanding his character of public entertainer and oracle, exercises utilitarian functions, such, for instance, as the castigating of public offenders, the punishing of criminals, not to mention such trifling duties as regulating the weather, calling down rain and staying its fall, and in general fulfilling the positions of priest, prophet, pantomimist and policeman.

The few Tibetans who live in this district, however, look down with the utmost contempt upon these "barbarians" and their pagan forms and priests. The reason for this supercilious disdain is, however, not apparent to the traveler, for excepting the difference in name, the lama, in spite of their vaunted piety, are not averse to imitating practices which they so loudly deride in others. The number of Mongols following Buddhist precepts in this region are very few, lamaseries are very seldom met with, and these of the smallest kind, usually a house in one of the larger towns, which serves as a sort of place for the peregrinations of the wandering apostles. In fact, it may be said of the Mongols (speaking of this district alone) that it is almost impossible to gain anything concerning their religious beliefs, for one very seldom perceives any religious ceremony amongst them. I suspect that they are somewhat careless on the subject and trouble themselves very little with theology; if they had any specific belief of their own, instead of encouraging a pot pourri cult savoring of mingled Buddhism and Mohammedanism, they would scorn them, and adhere to the superstition of their country.

FUNERAL CEREMONIES.

A raw wind came whistling down from the north as we started away in the morning, and after progressing for a quarter of a mile in the face of clouds of stinging sleet we decided that further advance was out of the question and gave orders to return to Kiang-chen to hold over another day. We had scarcely drawn within range of the village when a loud hubbub arose of a number of persons in distress gave us warning that some unusual proceeding was in progress. On approaching nearer we discovered that the turmoil was occasioned by a young Mongol and his friends who were celebrating the death of the former's father, the ceremony being so strange and so different from any we had previously seen or been informed of that it may here be described, as it seems to be the settled burial function customary among the Mongols of this district.

In the space before the former dwelling of the dead man a number of musicians had been stationed, beating with tremendous vigor on several drums, and clashing cymbals consisting of two pieces of iron about five inches long and two and a half wide. The two men who were beating the drums held these cymbals in their left hand. Each of the pieces of iron had a ring, one passed over the thumb and the other over the forefinger so that by an odd twist of the hand they were struck together in regular time. The men of the neighborhood brought little presents, by way of showing respect to the deceased, and, having deposited these in a large cir-

cular basket placed to receive such offerings, they ranged themselves in a line, marching along and keeping time to the music, meanwhile making motions with their hands and heads expressive of sorrow, while a number of women took up a place near the musicians and incessantly chanted a melancholy song in the most dolorous intonations.

Soon the body, which had been exposed for several days to the attacks of wild beasts, was brought out on a rough frame, carried by six men, each holding in his hand a round basket, with a handle, in which were bits of iron and pebbles. As they walked along they shook these, producing a strange jingling noise, which, we learned was for the purpose of frightening away the malevolent spirit striving to enter the corpse. Arrived at the grave, which had been already dug, without further formality the body was dumped therein, while several of the head men delivered a eulogium on the good qualities of their deceased kinsman. The ceremony ended with a grand feast, which, from the merriment evoked, would lead one to believe that a funeral here is not altogether a gloomy function, the son and wife and other relatives of the dead man being especially noticeable for their cheerful hilarity. This they could well afford to be since the presents which had been placed in the basket, instead of being buried with the corpse, as is the custom among the tribes on the lower Dji Chu, were kept to assuage the grief of these mourners, an eminently practical method, doubtless inspired by the idea that these baskets were of more value to living individuals than to grace an unknown spirit world.

OUT OF THE ORDINARY.

The microscope has shown vast cells in Egyptian bread more than four thousand years old.

A heathen was originally a dweller on the German heaths, the last localities in Germany to accept of Christianity.

A French farmer has made experiments which show that caterpillars avoid black objects, but are attracted in numbers by white.

A curious custom prevails in Korea. If a man meets his wife in the street he ignores her presence and passes her as if she were a stranger.

Weight for weight, Oriental rubies are valued ten to twenty-fold the price of diamonds. The best come from China, Ceylon and India.

Wasps may often be observed detaching from fences, boards, or any old wood, the fibers, which they afterward manufacture into paper-mache.

Tolstoy's books have been translated into Chinese and Hebrew. In Germany there are 28 translations of his books of his; in France 159, in England 175.

The Chinese pen from time immemorial has been a brush made of some sort of hair, usually used for writing on silk or paper.

From Tomsk to Irkutsk, on the Siberian Railway, a distance of 332 miles, there is only one hotel, the name of which is Krasnaya—red.

An automobile is being built in New York that will make seventy miles an hour on a level road. The next model will make a task will be to find a level road seventy miles in length.

Portugal is the most illiterate country in Europe; 67 per cent. of its population cannot write. In Italy the proportion of illiterates is 50 per cent., in Russia 36, in Spain 39, in Britain 25.

The Havana Post estimates that 60,000 immigrants, mostly Americans and Spaniards, have entered the island in Cuba in the last three years. The number also includes about 1,000 Chinese.

A tribe of peculiar people dwell on the banks of the Purus, in South America. Men, women and children are spotted, with brown spots on a white skin. Their chief article of diet is man.

Kansas farmers are feeding wheat to their cattle. It is said that in the absence of profitable fields for investment for grain-sale money they are holding their wheat for better prices.

The Jordan, during its course, falls over 1,200 feet. At no point is it navigable, even by a small craft, and it is a constant source of danger, and presents the unique spectacle of a river which has never been navigated by a man or a vessel which contains not one living creature.

About 120,000 passes into the Pan-American Exposition, at St. Louis, Mo., since its opening. The free admissions constituted a considerable per cent. of the whole.

Many Cuban shoe dealers are now ordering their goods from Havana. Men, women and children are spotted, with brown spots on a white skin. Their chief article of diet is man.

It is stated that every year England loses a tract of land the size of the island of Heligoland. In the last year the loss was the edge of England equal in area to the county of London has been submerged.

A square foot of the best Persian rug is worth about \$20 and it takes a single weaver twenty-three days to complete it. This allows the weaver about 44 cents a day for his work and about 10 cents for the value of the amount goes to pay for the wool. Only 11 cents a day is left for the weaver.

In no other country in the world is the cigar so popular as in Germany, so much so that it is impossible to raise enough tobacco in the empire to supply the demand. Last year Germany imported nearly \$2,000,000 worth of tobacco, a little more than a third of it coming from the United States.

Mason and Dixon's line, the famous old historic boundary of the South, is being surveyed and will be completed in a few days. The old stone markers or posts which marked the line are being replaced in solid cement bases and the line is being substituted in places where the old posts have disappeared.

With a view to preventing people of means taking advantage of the free dispensaries, meant only for the poor of the community, the physicians and druggists of Philadelphia will petition the next Legislature to enact a law requiring that a register, to be open for inspection, shall be kept giving the names of all persons obtaining medicines.

At Venice when any one dies it is the custom to fix a placard before the dead person's house, and to supply the placard with, as a sort of public notice, stating his name, age, place of birth and the illness from which he died, affirming also that he received the holy sacraments, died a good Christian and requesting the prayers of the faithful.

Hundreds of pounds of honey have been discovered in the great equestrian statue of Gen. Robert E. Lee at Richmond, Va. Both the horse and rider are hollow, and it appears that ever since last summer bees have been going in and out at the parted lips and nostrils of General Lee and his steed. The bees are almost numbing and they have been making honey constantly. There is no way to get at them without damaging it, and the bees will be left alone in their iron home.

Barbers in India.

The barbers of India rank with the washermen. The son of a barber is not allowed to marry a barber's daughter. The Hindu barber travels about in search of customers, and the barbering is done in the street. But there are no stools, both barber and customer squatting on their heels, the operation is performed. The Hindu barber is a manœuvre and a chiropodist as well as being informed of that it may here be described, as it seems to be the settled burial function customary among the Mongols of this district.

Consolation.

One day a friendship died; No wrong was done; It simply ceased to be; Beneath the sun.

Two best above the grave, With little tears, And slowly went apart In doubt and fears.

One day a friendship new To one was born; That ancient grief became A thing outworn.

Say what we will, the child Upon the breast Must not be for the one In dreamland rest.

—Ida Althorn Weeks, in the Century.

## THE VOICE OF THE PULPIT

CONQUESTS OF THE CROSS: SOME OF THE VICTORIES IT ACHIEVES.

By the Rev. Frank G. Tyrrell, D. D., Pastor of the Central Christian Church, St. Louis, Mo.

But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world.—Galatians vi, 14.

This sentence rings like a note of victory. For its author, at least, the world had been overcome. It had for him the harshest of harsh treatment, yet he never reviled it. It pursued him with venomous sting and waylaid him with murderous hate. He felt the smart of the brutal power. He was ridiculed for making tents that he might thus have the means of subsistence while he preached in pagan cities the gospel of the Cross. He was counted a madman because he spent his own property as well as his time in propagating this absurd creed. And yet he was not cared for, to the very last? To be sure, he had no paid-up life insurance policy, and there was no fund of ministerial relief, but there was a Roman dungeon, where he was sheltered and fed, and finally, the flash of the headsman's ax, to save him from starvation.

There must be a tremendous energy in whatever wins victories so lustrious as this. Men ordinarily love the world. They toil and waste themselves for its riches and its luxuries, becoming almost slaves of the various drudgery for the sake of its goods. But in the life of this man, as of many other noble souls since, the love of money was eradicated; devotion to pleasure was obliterated; he was a wholly liberated spirit. What his countrymen and the world thought a badge of humiliation and ignominy, he gloried in! And even men of the world are beginning to admit that Paul was right.

It is of the Cross, then, as a conquering force, that I want to speak. Notice that I do not say "crosses," but "the cross." We speak of our crosses, in a figurative way, meaning our little trials and vexations, but this is the Cross of Christ, which stands for a great and blessed fact in human history and human experience. Notice some of the many victories it wins when it conquers a single soul. The nature of man is manifold, and we can subdue one man you carry many for a million.

VICTORIES OF THE CROSS.

1. Social selfishness is slain by the Cross. "Am I my brother's keeper?" exclaimed Cain indignantly, when his hands were imbrued in his brother's blood! And this supreme selfishness at the point of social contact has been filling the world ever since. We are by nature, most of us, the children of Cain. Now what did Jesus do in this regard—for a principle, the cross dominated his life; his death on the cross was but the culmination of this principle—working toward perfection. Why, he came into life, "not to be ministered unto, but to minister." He refused to seek wealth and thus surround himself with willing and eager menials. He came to seek and to save the lost. I challenge you to point to a solitary act of selfishness in his life.

We see the same thing in the life of his foremost apostle, Paul. It was the Cross by which his heart had been subdued, his moral vision clarified, and his soul touched with the life of God. He loved men; he loved every man; his love was not a mere benevolent sentiment; it was specific and personal. The wise and the unwise, the barbarian and the philosopher, the Jew and the Gentile, all were precious to him, because they were precious to his Savior.

We see the difference between a love for souls that is intense, personal and Christ-like, and a love for souls that is lethargic, selfish and worldly. We love congenial people, cultured people, well-to-do people. This is perfectly natural; no one should object to it; but it needs to be lifted and extended and intensified, until we shall be as happy to lead a poor beggar child to the Savior as to win a millionaire.

This is the super victory the Cross wins over our hearts at this point; it creates in us a passionate love for human beings, a love which is specific and personal, which drives us forth into the highways and hedges, to bear to all the message of salvation.

2. Again, the Cross changes our attitude toward property, teaching stewardship, responsibility and accountability, both for the way we acquire wealth and for the way we expend it. We have a memorable picture of this in the communism of the first disciples. The historian says of them: "And the multitude of them that believed were of one heart and soul, and not one of them said that aught of the things which he possessed was his own; but they had all things common."

Here we have in the inspired language a clear distinction made between possession and ownership. The Cross had conquered these primitive Christians, and they realized that they were no longer their own masters. Therefore, they laid their all upon the altar; they found a new adjustment to the desirable things of this world. So far from being any longer covetous, loving money and laying up treasure on earth, they swung to the extreme of generosity and exhibited a courageous self-sacrifice and a brotherly benevolence that is unparalleled in the history of the world.

When we have accepted the Cross not only as the majestic symbol of our religion, but the inspiring principle of our lives, we, too, shall find ourselves emancipated from the love of money; we, too, shall make an unconditional surrender of our means and our money-making faculty and become merely business managers for the Master. We shall not ask Him for money to spend in ostentatious and vanity, but only enough to sustain us in vigorous health, that we may continue to be profitable unto Him.

When the bank president realizes that he is responsible, above all, to Christ as chief director; when the manufacturer, the farmer, the lawyer, the machinist, the builder, all realize that they serve the Lord, and are to render an account to Him, there will be an end of devilish greed, an end of deception and lies and fraud, and a more righteous appropriation of the earnings of our toil.

CONQUERS LETHARGY.

3. Above all, the Cross conquers our lethargy. It stands for action. There is more eloquence in an act than there is in the fiery breath of the world's orators.

It is here we are woefully lacking. Comforts and luxuries have multiplied until we are becoming a generation enervated, incapable of heroic and long sustained action, even in the grand cause of the world's redemption. We hire our preaching done, and then give our lips license to ignominious dumbness or vapid gossip. But may we not look for a new application of this principle and a new era of tireless activity in the service of Christ? I know that there are obstacles, I know some thing of the pre-occupation of business and the terrific pressure of daily care, that often "the spirit is willing but the flesh is weak," and I know, too, that there are reservoirs of energy in the Cross.

# Brosnan's On Washington Street.

## Monday's Cloak Sale...

### On Second Floor



## Raglans Ulsters Newmarkets

THERE IS NOT A NEW IDEA SHOWN THIS SEASON BUT MAY BE FOUND HERE.

300 OXFORD RAGLANS, full back, fine quality Melton cloth, half satin-lined, 32 to 44, sale price \$9.95

250 Oxford, castor and black RAGLANS, full loose back, pointed yoke front and back, fine grade of Melton and Kersey cloths, worth up to \$22.50, your \$14.95

A lot of ULSTERS and NEWMARKETS, in half and light-fitting backs, with and without yokes, colors black, castors and gray, fine quality Kersey and English Cover cloth, worth up to \$30.00, sale price \$14.95

\$35.00 ULSTERS and NEWMARKETS, a hundred styles to select from, all shades, some with the new circular flounce, to-morrow \$18.50

## A Sale of Light Tan 27-inch Coats

Regular \$12.50 light tan COATS, \$7.50 to-morrow

Regular \$15.00 light tan COATS, \$8.50 to-morrow

Regular \$15.00 and \$20.00 light tan COATS, to-morrow \$11.50

18 ladies' black fleece-lined HOSE, 12 1/2 c with ribbed tops, Monday, 10c

15c fast-black ladies' HOSE, with white feet, Monday, 10c

Patrick Milne, piper of the Gordon Highlanders, shot through both legs, continued to play a stirring march, although fast losing strength from loss of blood, and when some of his comrades urged him to save himself he said "I can still blow!" It is that spirit of invincible determination and unconquerable heroism that has carried the flag of Britain round the world.

See the same martial ardor, the same dauntless courage, the same sacrificial patriotism, in the armies of our country. It reverberates in the boom of Dewey's cannon in Manila Bay and gleams from the flashing sabres of El Caney. More than half the honor we attach to the warrior is a tribute to action, heroic action.

The Cross demands and inspires action, and we know that means suffering. But we are ready, for we have at last learned the truth and will now live it. In the words of Ian MacLaren:

"Progress by suffering is one of Jesus's most characteristic ideas; and, like every other, is embodied in the economy of human nature and confirmed by the sweep of human history. The Cross marks every departure; the Cross is the condition of every achievement. Modern Europe has emerged from the Middle Ages, Christianity from Judaism, Judaism from Egypt, Egypt from barbarism, with throes of agony. Humanity has fought its way upward at the point of the bayonet, torn and bleeding, yet hopeful and triumphant. As each nation suffers, it prospers; as it ceases to suffer, it decays."

I entreat you, brothers, make haste! The time is short. The days speed on, the shadows hasten, the grave yawns. Look at the life of your Savior. How swift the panorama, from baptism to crucifixion! Preachers have not all eternity in which to preach, nor their hearers all eternity in which to listen. Say to those who entreat you to rest—say it, though the strength fails and the breath is short—"I must work the works of Him that sent me while it is day; for the night cometh, when no man can work."

Be strong.

Be strong! We are not here to play, to dream, to drift. We have hard work to do, and loads to lift. Shun not the struggle; face it. 'Tis God's gift.

Be strong! Say not the days are evil.—Who's to blame? And fold the hands and acquiesce.—O shame! Stand up, speak out, and bravely, in God's name.

Be strong! It matters not how deep entrenched the wrong, How hard the battle goes, the day how long, Fight not, fight on! To-morrow comes the song. —Maltese B. Babcock.

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## Ladies' Capes

We were fortunate enough to secure a big lot of manufacturers' sample capes a few days ago, which we put on sale Monday at about half price.

\$5.00 Boucle CAPEs, all lined \$2.98 Monday

\$8.00 and \$10.00 Astrakhan cloth CAPEs, Thibet trim and very best merinoized lining, Monday \$5.98

\$8.00 and \$10.00 silk crushed plush CAPEs, all sizes, sale price, Monday \$4.98

\$7.50 silk plush CAPEs, Thibet trim, sale price, Monday \$4.98

\$15.00 plush CAPEs, 38 inches long, Monday \$8.50

\$8.50 long Kersey cloth CAPEs, in black and castors, all lined, inverted \$5.50

plait back, sale price, Monday \$5.50

\$15.00 imported Kersey cloth CAPEs, all sizes lined, blacks, castors, blues, browns, reds, marten \$9.98